



Seh Amongraga's Moral Teachings about Family Rights and Obligations in *Serat Centhini*

Sutrisna Wibawa

Yogyakarta State University Yogyakarta, Indonesia

Abstract. Seh Amongraga is a main character in *Serat Centhini* who is a *wali*. As *wali*, his teachings contain high moral values so that they need to be known by society at large. Therefore, the moral teachings need to be further studied. Those discussed in the study concerned in this writing are limited to those about rights and obligations in the family. The purpose of the study is to unearth and formulate Seh Amongraga's moral teachings about the family rights and obligations as seen from the viewpoint of moral philosophy. Serving as primary source in the study is the text in *Serat Centhini* while literature and research result discussing *Serat Centhini* serve as secondary source. The research procedure goes through the steps of data compilation, data reduction, data classification, data display, and the drawing of conclusion. The data are analyzed by means of hermeneutic and heuristic methods. The result of the study is that Seh Amongraga's moral teachings about family rights and obligations as seen from the viewpoint of moral philosophy are reflected in his efforts to actualize the values of the rights and obligations with reference to sibling and wife as good guideline of behavior in the family. The moral teachings are norm references as guidelines for a person or a group of people in regulating behavior and as criteria in determining whether one's attitudes and acts in the family are good or not.

Keywords: rights and obligations, Seh Amongraga, family morals

A. Introduction

A moral teaching is an effort to guide one's behavior with reason, which is to do the best according to reason. Moral teachings cover teachings, counsels, sermons, guidelines, and sets of regulations and decrees, whether they are oral or written, about how human individuals should live and act in order to become good human beings. Direct sources of moral teachings are various people in positions of authority like parents and teachers and those who are community leaders in social and religious matters as well as wise people's writings like *Wulangreh* by Sri Sunan Paku Buwana IV. The sources of such teachings are certain traditions and customs, religious teachings, or ideologies (Magnis-Suseno, 1987: 14).

Javanese local wisdom inherited from ancestors could be made into reference for the teaching and modelling of various life wisdoms constituting the way to prominence and nobleness in living within a family and a society. The people of Indonesia already possesses various regional cultures in which there is invaluable wealth, which is a wealth of the values of local wisdoms in the form of moral teachings stored in various old literary works as also stated by Joko Siswanto (2009: vi-vii), who says that the unearthing of local wisdoms which are still scattered, explicitly or implicitly, in the treasury of the rich and various Indonesian cultures is highly needed for the enrichment of the global thinking absorbed from all over the world. A moral teaching is a life wisdom generally passed down from generation to generation through literary works in which there is much role modelling actualized in the form of teachings. One of the Javanese literary works containing moral teachings is Sunan Pakubuwana V's work entitled *Serat Centhini*, which contains all kinds of Javanese society's physical and spiritual knowledge, which includes faith and depth in religion.

The study concerned here is focused on Seh Amongraga's moral teachings about rights and obligations in the family. Seh Amongraga is one of the main characters in *Serat Centhini*. In the literary work, Seh Amongraga, whose childhood name is Jayengresmi, is described as human individual of superior quality, *aulia*, or *wali* whose teachings concerning the Islamic religious concepts

of *syariat*, *tarikat*, *hakikat*, and *makrifat* contain high moral values so that they need to be known by society at large to be used as role models in daily life.

Javanese ethics is determined by the principles of concord (in contrast to discord) and mutual respect in life (Magnis-Suseno, 1993: 168-169). In line with it, Geertz (1983: 151) also finds the same thing about the moral values which are called *kejawen* values in Javanese families, namely, the respect and harmony values (with the harmony value the same as the concord value). The abovementioned two principles urge that everyone always place judgments and considerations in accordance with hierarchical relations in Javanese society. People are expected to always develop within themselves an attitude of willing to forego their own interests and to fulfil obligations which are related to society. Meanwhile, in Javanese society the family is a place where Javanese people could be themselves, where they feel free and safe, and where they seldom have to restrain their impulses, and when they have to, they do not feel it as heteronomy. Therefore, the family is a reality which has a special meaning for Javanese ethics. For Javanese people, the family means safety and source of protection. Javanese parents are sources of physical and spiritual welfare for their children; from their parents the children receive various kinds of good things and due to them the children would gain positions in society. It is in line with the statement by Geert (1983: 19) that Javanese individuals see themselves in the midst of a system of ranks involving their grandfathers and grandmothers, their fathers and mothers, their older and younger siblings, their children, and their grandchildren. Javanese people distinguish their relatives in a system of connected ropes like those on sailing ships, a pattern of connections which becomes the basis of a certain view about Javanese family connections. Here is where the family play its part in implanting moral teachings about rights and obligations so that in time the children could achieve their interests in society.

B. Theoretical Review

What philosophy concerns could be classified into (1) knowledge, (2) existence and its primary causes, (3) particular objects in existence, namely, the world and human beings, and (4) morality and values (Driyarkara, 2006: 1019).

Moral philosophy becomes part of morality and that which is broader becomes a branch or part of philosophy. Driyarkara (2006: 508) further explains that moral philosophy or morality (also called ethics) is part of philosophy which views human acts in relation to what is good and what is bad. According to Magnis-Suseno (1993: 6), ethics in its real sense means philosophy about the moral field. Teichman (1998: 3) explains that ethics or moral philosophy has the purpose of explaining the nature of good and evil. It is further explained that moral philosophy is important for the reason that acts are important and the way people act is influenced by belief about what is good and what is evil. In a different source, Fudyartanta (1974: 5) defines that ethics philosophy is the science that deals with (or discusses or investigates) the nature of human behavior as objectively viewed from the aspect of its being good or not.

Ethics is a branch of axiology which basically discusses value attributes of right and wrong in the sense of being moral and immoral (Kattsoff, 2004: 341). Bertens (1993: 4) explains that ethics according to the origin of the word comes from the ancient Greek word *ethos*, which in this singular form has many meanings, namely, 'accustomed place'; 'pasture', 'animal habitat'; 'moral', 'character'; and others while its plural form, *ta etha*, means 'custom', and this is the meaning which becomes the background of the formation of the term *ethics* which is already used by Aristoteles to refer to moral philosophy.

Moral teachings are part of ethics. Ethics is the philosophy or critical and basic thinking of moral teachings and views. Ethics is a science and not a teaching. So ethics and moral teachings are not located at the same level; moral teachings tell how human beings should live while ethics answers how human beings could behave responsibly on the face of various moral teaching. The word *moral* always refers to the goodness or badness of human individuals as human beings. So it is not about the goodness or badness of their being, for example, university teachers, chefs, badminton players, or lecturers but about their goodness or badness as human beings. The moral field is the field of humans' life as viewed from the aspect of their goodness as humans. Moral norms are criteria for the determination of whether the behaviors and acts of human beings are right or wrong as viewed from the aspect of their goodness or badness as human

beings and not as the actors of certain limited roles. Moral norms are the criteria used by society to measure someone's goodness (Magnis-Suseno, 1987: 14-19). In another reference, Magnis-Suseno (1992: 35) explains moral awareness as what one is aware of as an obligation which is objective in nature. Moral norms are not self-installed by the individual's awareness; they become objects of one's awareness as obligations as far as they are objectively right, removed from one's own ego, and apply for anyone in the same situation. Moral awareness itself contains awareness of the obligation of always seeking norms that are objectively right. Moral norms determine whether certain human behaviors are good or bad from the point of ethics. Therefore, moral norms are the highest in kind and could not be defeated by any other kind of norm (Bertens, 2004: 159-160). Another definition comes from Rachels (2004: 40-41), who explains the word *morality* with the minimum conception of it being at least an effort to guide one's acts with reason so that one would do what is best according to reason, giving the same weight in relation with the interest of each individual experiencing an impact of the act.

Rights and obligations are part of moral teachings. They are important parts of ethics. Bertens (2004: 190-191) states that a right is a claim made by one individual or group against another or against society. Someone with a certain right could demand that others would fulfil and respect that right, provided that the right is a claim which is valid or a claim which is justified. There are several types of rights, with legal and moral rights among them. Legal rights are the rights based on the principles of law. Moral rights are the rights based on ethical principles or rules. Moral rights function in the moral system; for example, a husband or a wife has the right to have a spouse who would always be faithful to him or to her. Further, Bertens (1993: 204-205) explains that rights and obligations are related to each other. As known, rights constitute a topic which is still new in the literature of general ethics; on the other hand, the discussion of obligations has possessed a long tradition. Rights could be translated into the language of obligations. If Person A has the right to get Object X from Person B, it could be concluded that B has the obligation to give Object X to Person A. Here, there is an impression that a right makes it possible to demand an obligation.

The reciprocal relation between rights and obligations is explained in the theory of correlation embraced especially by followers of utilitarianism. According to the theory, each obligation of someone is linked with a right of someone else, and, vice versa, each right of someone is linked with an obligation of someone else to fulfil the right. A right without any obligation appropriate for it does not deserve to be called a right.

Fudyartanta (1974: 75-76) explains that a right is an authority or power to ethically conduct, abandon, possess, employ, or demand something. A right is also interpreted as a call to someone else's will with the mediation of that one's reason, in contrast to authority or physical power, to admit the authority existing in another party. A right that people equally have or given irrespective of their individual condition is an objective right. A subjective right is a right which is dependent on some set of laws or judgments set by a person or organization for the recipients to meet before they receive the right. In order that a right could be fulfilled, there should be another party fulfilling the right. The matter of having to fulfil the right is called obligation. Human beings have rights because they have obligations to achieve the final objective of life in accordance with moral law or the law of common decency. Human beings could accomplish their obligations when they possess freedom in choosing the tools or ways needed without getting hindrances or pressures from other people. Human obligations could be categorized into two types, namely, obligations in the subjective sense and obligations in the objective sense. An obligation in the subjective sense is a matter of having to ethically and morally do something or abandon it, while an obligation in the objective sense is something that must be done or abandoned by human beings.

Driyarkara (2006: 555-556) explains obligations as follows:

An obligation is basically a goodness which is compulsorily burdened on our free will to be accomplished. Why must the goodness be accomplished, in the sense that it must not be denied, and if people transgress it, they are in the wrong? Accomplishing goodness is a demand of our human nature. So the

imperativeness or inevitability of obligation is the imperativeness or inevitability of *prinsipium identitatis*, which means that human beings are human beings, so they must behave as human beings. Otherwise, it means that they remain human beings but they deny their humanity, so that such a deed of theirs is a deed of going crazy.

Poedjawijatna (1982: 60) explains that a right is a kind of possession or property which is in the form of not only objects, but also acts, thoughts, and results of the thoughts. Poedjawiyatna divides rights into objective rights and subjective rights. Objective rights are the rights generally claimed or possessed. Subjective rights are the rights belonging to those fulfilling certain conditions or criteria. The relation between rights and obligations implies that where there are rights, there are obligations, and where there are obligations, there are rights. To act properly, one must do one's obligations (Poedjawijatna, 1982: 64).

C. Method of Study

The formal object in the research concerned here is moral philosophy. The material object is Seh Amongraga's moral concept in *Serat Centhini* in family building from the spiritual viewpoint. The material of study is in the form of literature material with the text of the work *Serat Centhini* by Sunan Pakubuwana V consisting of twelve volumes (Volumes I to XII transliterated into modern Roman script by Kamajaya and Volumes I to XII adapted/translated into Indonesian by a team from the State University of Gadjah Mada) in the collection of Balai Kajian Sejarah dan Nilai Tradisional, Ditjen Kebudayaan, serving as primary source of data. Various authorities studying *Serat Centhini* serve as secondary source of data. The procedure of the study: (a) data compilation using a documentation method, through the stages of overall reading, semantic reading, and data recording, (b) data reduction, and (c) data classification, data display, and the drawing of conclusion. In the study, the analysis of data uses hermeneutic and heuristic methods.

D. Seh Amongraga's Moral Teachings About Family Rights and Obligations

The rights and obligations in the family found reflected in the literary work consist of two kinds, namely, the rights and obligations with reference to sibling and the rights and obligations with reference to wife. Seh Amongraga's moral teachings about the rights and obligations with reference to sibling mention first the obligation to defend, recognize, and respect sibling's right to live. Seh Amongraga begins his duty as *wali* by making his first journey to the village of Wanamarta, formerly part of the territory of the kingdom of Majapahit. In line with the duty attached to the attribute of Seh, most of Seh Amongraga's life is spent fulfilling his obligation as Seh as it is mentioned in the introduction in Volume I of *Serat Centhini* that Seh Amongraga is famous as a man of prime quality or *aulia walimujedu*. The expression *oliya wali* comes from Arabic and it means "*wong suci kekasihing Allah*" ('holy person beloved to Allah').

In line with his first obligation as Seh, Seh Amongraga accomplishes his obligation as older brother by seeking his younger brother and sister named Jayengsari and Rancangkapti, who have escaped from the kingdom of Giri after an attack on it made by Pangeran (or Prince) Pekik in his function as messenger of the kingdom of Mataram. In fulfilling his obligation as older brother by seeking his two natural younger brother and sister, Jayengsari and Rancangkapti, Seh Amongraga arrives at Wanamarta and talks at length with Ki Bayi Panurta about various teachings of perfection and gives counsel about perfection teachings to Jayengraga and Jayengwresthi. Ki Bayi Panurta first asks about the purpose of his coming. Seh Amongraga finally informs him of what the purpose of his wanderings is by saying that the others turn out to be born from people of nobility, descendants of kings or holy men and religious leaders of noble blood, and could do as they wished, so that they are not foolish like him, because he has to be excused and would rejoin the discussion after meeting his younger brother and sister. In this context, in line with what is said by Driyarkara, an obligation is basically a goodness imperatively burdened on our free will to be accomplished. Why does the goodness have to be done? It means that it must not be denied, and if a person transgresses, the person is in

error, because doing goodness is a demand of human nature. Poedjawiyatna states that to be proper in act, one should accomplish one's obligation.

Seh Amongraga should give his natural younger brother and sister Jayengsari and Rancangkapti their rights for protection and for life. This context is in line with a review on the moral right that his natural younger brother and sister should receive. Whatever is the case, it is already the moral right of younger siblings to receive protection from their older natural siblings. According to Bertens, rights are related to obligations. Rights could be translated into the language of obligations. Each of someone's obligations is linked to a right of someone else's and, conversely, each of someone's rights is linked to an obligation of someone else's to fulfil the right. So, in this context, Seh Amongraga not only fulfils his obligation to seek and protect younger siblings but also already gives them their rights for protection and for life. On the other hand, after Seh Amongraga fulfils his obligation to and gives his younger siblings their right for protection, he has the moral right to be respected by them, because his obligation to protect younger siblings has been accomplished.

Continuing his effort to find his natural younger brother and sister in Volume VII, Seh Amongraga leaves Wanamarta and goes eastward with the purpose of seeking his younger brother and sister Jayengsari and Niken Rancangkapti. It gives a picture of how great the obligation to find his younger brother and sister that Seh Amongraga carries on his shoulders is. Seh Amongraga keeps involving himself with teachings of perfection while he keeps seeking his younger brother and sister separated from him in the Giri war. Seh Amongraga shows that he already accomplishes his obligation of protecting his natural siblings.

The obligation to find his younger brother and sister is finally accomplished in Dukuh Wanataka, as told in Volume XI. At the time, Seh Amongraga is already in a state called *angraga sukma*. Because of the power of *Hyang Maha Mulia*, Seh Amongraga, after meditating a moment, is finally already in Dukuh Wanataka. Seh Amongraga meets his wife Niken Tambangraras, who has conducted *mati raga* and undergone name change into Selabranta or Selabranti. Seh Amongraga also meets his younger brother Jayengsari, who has changed his

name into Mangunarsa, and his younger sister Rancangkapti. The obligation to the family of finding his two younger siblings who have escaped from the kingdom of Giri during the attack on it made by Pangeran Pekik and Mataram soldiers, is finally accomplished due to the power of *Hyang Maha Kuasa*. This is Seh Amongraga's moral value concerning the obligation to oneself and to one's family.

Seh Amongraga has also obtained his moral right of being respected by his two younger siblings. It is written that Mangunarsa and Rancangkapti do not know at first that their older brother has come, forgetting what he looks like, being still very small when left by him, so that Selabranta tells Mangunarsa that it is his older brother and the older brother embraces the younger brother and sister, who offer their respects, and, like in a dream, everyone seeing them are amazed.

The moral values of the rights and obligations with reference to wife are mentioned at length in Volumes VI and VII of *Serat Centhini*. Poedjawijatna (1982: 69-70) states that human life and development require marriage. Marriage would form a family, which is the most natural and principal unit of society. Human beings who are already of age have the right to marry and thus form a family, without anyone allowed to forbid or hinder it. Marriage does not lessen parents' or guardians' right of giving advice in order that the marriage goes on with happiness filling it and later could form a family useful to them, to society, and to humanity. So if there is a couple who voluntarily and with good intentions and love as basis would together form a family, anyone else had better let it happen. Somehow, anyone has the obligation to marry.

The marriage between Seh Amongraga and Niken Tambangraras (daughter of Ki Bayi Panurta in Wanamarta), from its preparation, the performance of the wedding, to the periods until forty days after and the following seven days and seven nights, is told at length in Volumes V, VI, and VII. The events in the period of forty days are monumental events. Seh Amongraga gives counsel in a special way to his wife Niken Tambangraras about various physical and spiritual teaching. The obligation as a husband to consummate the marriage by giving her

what is called spiritual income is only fulfilled in the thirty-ninth, fortieth, and forty-eighth nights.

Seh Amongraga's moral value about his rights and obligations with reference to his wife is not limited to the period of forty days and forty nights as mentioned in a popular novel by Sunardian Wirodono and a popular story by Elizabeth D. Inandiak but to the period of forty-eight days and forty-eight nights after the wedding and a period afterwards, namely, after the two meet again with Seh Amongraga having gone through the state of *angraga sukma* and Niken Tambangraras having gone through the process of *mati raga* and name change into Selabranta or Selabranti. The two are reunited by *Hyang Maha Kuasa* in Dukuh Wanataka and both then resume involving himself with teachings of perfection and disseminating them to members of the family, others, and society.

The fulfillment of the rights and obligations with reference to the wife is shown by Seh Amongraga by giving counsel about various teachings of perfection to his wife Niken Tambangraras since the first night after the wedding. The counsel starts with what is needed in life, namely, *ngelmu* ('teaching') which is *muktamad* ('reliable'). *Ngelmu* and income are of equal importance. First, a wife is obligated to read *syahadat*. It is as proof of acknowledging the oneness of Allah and believing that Nabi Muhammad is messenger of Allah.

Second, the system of the religion is *syariat*; as for *tarekat*, it is the vessel of its application, while *hakikat* and *makrifat* are the seeds one is to be blessed with. If a seed is not planted and grown, though its vessel is good, it would lessen the significance of the blessing. In obeying *syariat*, one should be strong, patient, and self-surrendering, not transgressing *ngelmu*. If missing the target in interpreting *ngelmu*, the perfection would cancel itself. Words and utterances should be guarded.

Third, there are two things that a wife should always remember, namely, to fear Allah and to fear her husband. These are the two things bringing to the wife divine rewards in life and after death; she would be blessed with good things. One who fears Allah is one who endlessly reads Alquran, does *shalat fardu* and *shalat sunat*, *tafakur* ('meditates') to Allah, prays in the nights, and avoids

sleeping too much. One who often “stays awake” would receive blessings from Allah, be given inspirations by Allah, be clear-headed, be praiseworthy in character, be true in all utterances, and be always alert. Even *ngelmu* which is vague would be understood by such a one and one’s heart would be open. One who fears one’s husband would behave in two ways, namely, obeying his teachings and being fully submissive in attitude to him. A wife should not be mistaken in thought about her husband because, if so, manifold would then be her subversion and she would have difficulties in the presence of her husband and God.

Fourth, Seh Amongraga gives teachings about *shalat*. There are three requirements for perfection in *shalat*, namely, pure in body, pure in words, and pure in heart (Marsono-VI, 2005: 32-37).

The next counsel is about reading Alquran. Before reading Alquran, Niken Tambangraras is asked to do *wudhu* first. After doing it, Tambangraras immediately takes Alquran and reads the Al-Fatihah. After the reading is finished, Seh Amongraga indicates that a woman is not obligated to do melodious reading (*kiraat*); only *ilhar* reading is obligated for her to do. Seh Amongraga gives an example of reading Al-Fatihah. After that comes the *Asar* time and the time to do *shalat Asar*. Seh Amongraga explains that a wife should act as *makmum* to her husband. After doing *shalat Asar*, Seh Amongraga reminds his wife that after *shalat Asar* one should not sleep because it is of no use and would cause poverty and lessen the reward. Likewise, after *shalat subuh* it is not good either to sleep because it would cause one to become forgetful and unclear in the head (Marsono-VI, 2005: 48-51).

The counsel following the one above is given when the married couple are given an after-wedding celebration, or *diundhuh mantu*, by Jayengwesti (a younger brother of Tambangraras). Seh Amongraga again reminds the audience that people in life who are male and female *mukmins* ought to be right in their *shalat*, not to forget each day and each night that which is *fardhu*, obligatory for the heart, speech, and body. The *kiraat* of the reading should be quite fluent and correct in accordance with the longness and shortness, thickness and thinness, and large and small size of the characters written. One should be punctual in

performing *shalat* and the utterances in *shalat* should be clear. Seh Amongraga reminds his wife that if one's *shalat* is praiseworthy, so would one's future afterlife be. According to a teaching of *hadits*, if one feels hostile towards pious people, it means that one is hostile towards their prophet. One who is hostile towards Allah surely belongs to hell. If one is respectful towards others, it means that one is respectful towards their prophet. If one is respectful towards the *rasul* ('apostle'), it means that one is respectful towards God, and one who worships God belongs to heaven. The next matter is about *shalat daim*. It is *zikir* done ceaselessly together with the exhaling and inhaling of the breath. The exhaling of the breath is done together with the intoning of *hu-* and the inhaling of the breath is done together with the intoning of *Allah*, ceaselessly both day and night; one is never to cease in intoning *hu-Allah*. An indication of being loved by God is being a *mukmin* intoning the name of God and reading *alquran*; if one does all that correctly, it means that one is in a dialogue with God. Seh Amongraga ends the counsel by explaining that three types of character which are *wajib rasul* are *sidiq*, *amanat*, and *tabliq*. There are also three types of character which are not possible for a *rasul* to possess, namely, *hidib*, *hianat*, and *hitman* (Marsono-VI, 2005: 61-66).

The next counsel is given at the time of *ngundhuh pengantin* at Jayengraga's home. Seh Amongraga explains that in the practice of the teaching of God in life one should never forget four matters, namely, the *syariat*, *tarekat*, *makrifat*, and *hakikat* of *wirid*. The idea of *syariat wirid* (or the *syariat* of *wirid*) implies that in uttering the statement *Lailaha ilallah* one should synchronize it with the length of one breath exhalation. The statement tells us that there is no God but Allah, who makes everything exist. The idea of *tarekat wirid* implies that the pronunciation of *ilallah* is done together with the inhalation and exhalation of the breath, intoning the meaning in the heart in expressing the belief in God. The idea of *makrifat wirid* implies that the pronunciation of *hu*, *hu*, *hu*, is in synchronization with the breath exhaled from the nose while saying by heart that God is eternal. The idea of *hakikat wirid* implies that the pronunciation of *Allah* is together with the exhalation and inhalation of the breath, intoning the meaning in the heart in expressing the belief in Allah.

According to *syariat wirid satariyah*, in *shalat* one should shut the ears, eyes, and nose. According to *tarekat wirid isbandiyah*, in *shalat* one should shut the nose, eyes, and mouth. According to *makrifat wirid jalallah*, in *shalat* one should shut the eyes, ears, and mouth dan only the nose is allowed to be open. According to *hakikat wirid barzah*, in *shalat daim*, one should shut the mouth, nose, and ears. Then Seh Amongraga gives explanations about *zat*, *sifat*, *asma*, and *af al* as well as *wujud*, *ilmu*, *nur*, and *suhud*. About *zat*, it concerns being one and being impossible to be even just two. About *sifat*, it concerns beauty which is incomparable. About *asma*, it concerns eternity. About *af al*, it concerns certainty. About *wujud*, it concerns this existence of ours and the existence of God. About *ilmu*, it concerns the teaching that truly knows the nature of God. About *nur*, it concerns our life because of *asma* of Allah. About *suhud*, it concerns the actuality of our death because of *af al* of Allah. So our *wujud* is in relation with *zat* of Allah, our *ilmu* is in relation with *sifat* of Allah, our *nur* is in relation with *asma* of Allah, and our *suhud* is in relation with *af al* of Allah. Those who are rewarded are those who glorify God while those who are punished are those who do not regard God as the almighty (Marsono-VI, 2005: 116-118).

Seh Amongraga's counsel is continued in several cantos of Volume VII. He teaches about the nature of knowledge, saying that in responding to signs in life one is obligated to have expert knowledge. God says that all the behavior of one who is true and noble-hearted would make one increasingly closer to God and the soul within one's body would seem to always serves all of one's wishes. One is recommended to always remember God and be alert to the signs, making certain whatever is still uncertain. One should not have a heart like an alley, becoming too fond of breaking prohibitions and not feeling it a pity that one's life would be in endless suffering. The counsel is continued with that about the meaning of life which is felt personally and the end event is the teaching called *syariat sejati*, which is to be considered the main advice. *Tarikat sejati* weighs the words of *syuhadas* and postulates from *hadits*. Any teaching included in what is called *ilmu hakikat* is an opinion which has been considered religiously true by Islam. Further, Seh Amongraga teaches Tambangraras that in devoting herself as wife it would be best for her to come to single perfection. The devotion is to be of her

own will because there is nothing in sight except any condition of oneself and actually *kawula* and *Gusti* are one. The body is like a lamp with a shade dressing it up. *Roh ilapi* is like its flame and knowledge its smoke. *Zat* is absolute in possessing heat (Marsono-VII, 2005: 14-16).

In his counsel at Ki Suharja's home, Seh Amongraga teaches *puji sejati*. *Puji sejati* is not merely an utterance sounding in the mouth, referring to neither the voice nor the echo only, because it is not just any sound made. *Puji sejati* refers to being shiny with purifiedness, a state to be reached by one's own ceaseless will; when it ceases, there is a hindrance. When there is hindrance, one's voice is like an animal sound, in the sense that one's praise sounds flat, and the act even becomes arrogant-sounding; to sound hoarse is of no use, making the praise imperfect, and even become more faulty. Then the praise is of no use in the world and in the hereafter, because it becomes mere voice-making lip motions. One is reminded to purify one's wishes; aspirations in nobleness and freedom in life are where the *aulia* is hidden and should be the praise of one who has become a *muslim*. When one's wish is sacred, all sacred is one's true self, united with one's form where one is placed, and with the noble sharpness of eyes, there one meditates to *Hyang Widi* (Marsono-VII. 2005: 16-19).

Seh Amongraga, one night after attending prayers and a feast celebrating Maulid at Ki Suharja's home, enters the bedroom and as usual gives counsel to Tambangraras. This time he teaches that there are four types of *amal* in life. First, *wal ngamal kariyatun-wabil sarinhati imani* means that one is to perform the required *amal*, as long as it is according to *syariat iman*, with *shalat* accomplished by *sujud* and *rukuk* and the tithe in the form of alms. The abstinence according to *syariat* is fasting in the month of Ramadhan. Second, *lapal wal ngamalu kariyatun wabil tarekati imani* means that one is to accomplish *ngamal* which is obligatory and *ngamal tarekat* in faith. Its accomplishment is by praising Allah, the tithe fearing Allah; *tapa tarekat* is *tafakur* day and night. Third, *ngamal kariyatun wa bil hakikati* means that a high level of *amal* is accomplished with awareness of the absolute truth in life, with love, meditating to Allah, and the tithe is being beyond reproach. Fourth, *wal ngamalu kariyatun bil makripati iman* means that one does the perfect life

amal when based on the *makrifat* level of true faith. It is accomplished by thanking God and abstinence without allying God (Marsono-VII: 28-29).

The next part of the story is set at Ki Panukma's home. As usual, only after coming from the *surau*, Seh Amongraga returns to the house and enters his room together with Tambangraras. Then he continues his counsel to his wife. This time the content of the counsel is about life after one embraces Islam. There are eleven matters to deal with, namely, *fardu daim*, *niat daim*, *syahadat daim*, *ilmu daim*, *shalat daim*, *makrifat daim*, *tauhid daim*, *iman daim*, *junun daim*, *sekarat daim*, and *pati daim*. *Fardu daim* means always remembering Allah. The idea of *niat daim* implies to be always loving Allah. The idea of *shalat daim* implies to be always glorifying the name of Allah. The idea of *ilmu daim* implies to be always understanding towards Allah. The idea of *sahadat daim* implies to be always uniting with Allah. The idea of *makrifat daim* implies to be always unifying the mind towards Allah. The idea of *tauhid daim* implies to be always being firm in Allah. The idea of *iman daim* implies to be always facing toward Allah. The idea of *junun daim* implies to be always keeping oneself straight towards Allah. The idea of *sekarat daim* implies to be always being thankful towards *Hyang Suksma*. The idea of *pati daim* implies to be always expressing gratitude for all the blessings from Allah, who creates all (Marsono-VII,2005: 33).

The next counsel is at Ki Panamar's home. Seh Amongraga gives counsel to his wife about perfection in *sembah* and *puji* without seeing the presence of God and without one's presence being seen either. No hesitation remains because what exists is only firmness in the faith that what one sees is everywhere and nowhere to be seen. When still worshipping and praising only, one's knowledge is still only half and even not yet fully the actual knowledge. Actually, one who ceases to worship and praise with utterances only ends up with silence. It means that silence should not become the ideal end for holy postulates and teachers' words. A teacher only begins and does not end any event, because he or she is not who is called puppeteer or puppet master, not truly the puppet master that ends an event, merely an individual that makes a private *lelakon* ('story') with calm and patient utterances. Men and women are still both puppeteers and puppets because there are still tugs going in opposite directions. *Wayang* puppets,

for example, behave in obedience to their puppet masters and the puppet masters follow the movements of the *wayang* puppets they hold. As indicated by a giant *wayang* puppet character not speaking as the Srikandhi *wayang* puppet character does under the speech manipulation of one puppeteer, there are still two that are in a way one in nature. Mere *sembah puji* does not indicate perfection yet because the speech and the body are not yet balanced and, therefore, one is still hesitant between the two. In order that one could achieve perfection, be silent in quietness. Then one is taken through an estuary where a river meets open sea and one could finally traverse the boundless ocean of perfection within oneself, which is no other than the quietness of the heart (Marsono-VII, 2005: 36-37).

The next counsel is at Kulawirya's home. Seh Amongraga gives counsel about *patitising layape wirid* ('delivering lessons on teachings about the supernatural'), saying that it concerns three matters, namely, *layap dat*, *layap sifat*, and *layap af al*. The idea of *layap dat* concerns being nonexistent in one's existence, not feeling having one's own behavior, one's acts being always in the power of Allah, not allied to any other. The idea of *layap sifat* concerns being nonexistent in one's life, one's life being always in spiritual form, no one and nothing being strong in this life except Allah. The idea of *layap af al* concerns not feeling one's deeds, there not being any effort, not being doubtful in choosing, there being no vanishing movement, making one float in oneself except that of *Yang Maha Agung* (Marsono-VII, 2005: 40-41).

The next counsel is at Ki Basorudin's home, like that reported in Data VII. After meditating at the *surau*, Seh Amongraga and his wife enter the house, followed by their trusted servant Centhini. Seh Amongraga then gives counsel about the true, perfect, and infinite qualities belonging to Allah. Verily, these true qualities are twenty in number, said to be in a way found within the utterance of *la illaha illallah*. In the utterance of *la* there are five of them (namely, *kidam*, *baka*, *mukalapatul*, *lil kawadisi*, and *kyamu binapsi*), in the utterance of *illaha* there are six of them (namely, *samak*, *basar*, *kalam*, *samingan*, *basiran*, and *mustakaliman*), and in the utterance of *illallah* there are four of them (Marsono-VII, 2005: 46-47).

The next counsel is at Ki Bayi Panurta's home. Seh Amongraga and his wife have returned to the home of Tambangraras' parents. As is his habit every late afternoon, Seh Amongaga prays and meditates at the *surau*. Returning from the *surau*, he directly enters the bedroom together with his wife. Seh Amongraga gives counsel to Tambangraras about death and the praises whose nature should be known. *Syahadat* and *sekarat* are *daim* and *kaim*, which are basically one in nature. The nature of perfect *syahadat* is in *daim* and *hakim*. *Syahadat* without *sadu* is like an echo without sound, which indicates the hiding place of death, while *daim* is ceaseless praise. Further, Seh Amongraga reminds that perfect death is easy, perfection of life being more difficult. But then he says that perfection of life is easy, perfection of death being more difficult. Actually, whether any of them is easy or difficult depends on oneself. Only praiseworthy knowledge is viewed by God. Perfect praise and death are *syahadat* and *sekarat* which are perfect. A law for people in life is to be careful and detailed in *syariat* knowledge. In *tarekat* knowledge, one should see to the real practice. At the *hakikat* end, one should be honest and obedient in seeing to the real practice. At the *makrifat* end, one should be filled with understanding and thankfulness and one should avoid carelessness. The four levels of religiosity, *syariat*, *tarekat*, *hakikat*, and *makrifat*, should be comprehended because they lead to the perfect praise and death (Marsono-VII, 2005: 63-64).

The next counsel is also at Ki Bayi Panurta's home. As usual, after returning from the *surau*, Seh Amongraga and his wife, with their beloved Centhini following them, enter their room. There Seh Amongraga explains the hadits from Abubakar Umar Usman Ngalilah by saying that God greatly loves those who die in holy wars, those who die as war heroes, those who are *wali*, those who diligently study the teaching of perfection, those who are strong in doing *shalat tahajud* and *shalat duha*, those who greatly love God, those who are *mukmins* who have deepened themselves in religious teaching, those who are rich in knowledge about truth, those who are strong and diligent in praying, and those whose love toward God is more their love toward any member of the human race. According to the book of *Lulbab*, those who are strong in *zikir* are the more praiseworthy. *Mukmins* who are strong in deepening themselves in

religious knowledge, in *zikir*, in praying, and in praying for fellow faithfuls of Islam, safeguard their brotherhood, and do things for human welfare are the noble ones. The Prophet Muhammad also says that whoever is with *kasud*, does four *rakaats* of *shalat duha* in the morning and likewise before the Friday prayers is to receive rewards equal to those for participating seventy-four times in holy wars. Further, those who do *shalat duha* in the morning are understood to have done the *sunah* of five kinds, namely, *sunah duha*, *sunah wabin*, *sunah winal-witri raka-atal witri*, *sunah tahajud*, and *sunah tasbih*. All five are equally greatly beneficial and only those who do *sunah duha* are urged by prayers to worship and praise *Hyang Widi* and would be loved by *Hyang Maha Agung* (Marsono-VII, 2005: 88-90).

The next counsel is at Seh Amongraga's new home. He says to his wife that those born in this world should know their origin. Verily, one who knows oneself knows God. In the book *Ihya Ulumuddin* it is said that all human beings ought to compete for knowledge and are obligated to know themselves and to know *Hyang Suksma*. It is told in the book *Ajadulngibat* that *subkana wa tangala*, implying that when *Hyang Maha Suci* creates human beings, *akhadiyat* and *takyun* in nature, implying that their locations are not yet known and their senses of form, color, smell, and taste are not yet in their places but the presence of God is already certain, *nukat* and *gaib* in nature (Marsono-VII, 2005: 93-96).

When once Seh Amongraga and his wife Tambangraras sit drinking tea alone, he answers her question about the truth of *iman*, *taukhid*, *makrifat*, and *Islam*. *Iman* is the body; the body is also called *iman* because the form that equals the teaching of rights is no other than *zat* of *Hyang Widi*. That is the nature of *iman*. As for the nature of *taukhid*, actually *taukhid* is character. Character is called *taukhid* because character is the true teaching that spreads seeds of the light of power, the glorious light, which is also no other than a quality of *Hyang Maha Suci*. The nature of *makrifat* is consciousness; consciousness is called *makrifat* because consciousness is the true light, which spreads seeds of the light of power for the sake of its continuousness and which is no other than consciousness of the name of *Yang Maha Luhur*. As for the nature of *Islam*, *Islam* is a sharp end which is already deeply embedded. The

sharp end is called *Islam* because actually it is worship sown in fellow human beings and in destiny the sharp end is no other than that belonging to *Hyang Widi* (Marsono-VII, 2005: 111-112).

After Seh Amongraga and his wife sit and talk to each other with their beloved servant Centhini near them, all three then leave for the *surau* to pray and meditate. After returning home, as usual, Seh Amongraga leads his wife to bed. He gives counsel about the nature of women, men, and *Hyang Maha Mulia*. The nature of Allah is that Allah is one, who rules what already exists and what does not yet exist, before and after small matters and all that are large; all those are under the rule of Allah. *Isbat* and *napi* are one, which is neither *napi* nor *isbat*; there is nothing which is not yet so that there is nothing which is already, there is nothing small and there is no entirety, there is no existence and there is no nonexistence, and there is no void and there is no form, so that both are one, only one, no less and no more. The two, *napi* and *isbat*, are no other than Prophet and Muhammad; then both are man and woman, and the attributes *napi* and *isbat* disappear, because they unite to become one seed that develops descendants. It means that the two are *kunpayakun*, with one meaning, namely, the person. The nature of men is as prophet, which implies a glorious feeling. It is named *suksma roh*. The light of Muhammad glorified not in nonexistence, verily *latif* is *napi* without *isbat*; while *kun* is in holy love, *rosul* is the nature of men.

The nature of women is the noble Muhammad, Muhammad in his humanity. It is an extremely noble award, namely, life award, which is related to what exists. The matter of existence is *isbat* without *napi*, because *fayakun* already unites in the love of *Hyang Widi*, and that is woman. At the beginning of what Allah said, there were only three letters, *alif*, *lam*, and *ehe*; that is a parable for Allah, Rasul, and Muhammad. *Alip* is the parable for Allah, *lam* is the parable for Rasul, and *ehe* is the parable for Muhammad. In perfection, *alip* and *ehe* combine to become an intact one. That is life perfection, the nature of true teaching, namely, the nature of *Hyang*, the nature of men, and the nature of women, because *Rasul*, I, and you and mix of you and I are *Hyang*. Allah is hidden inside death, Rasul Muhammad is hidden inside life. Everything depends

on God. According to what Seh Amongraga tells Tambangraras, Seh Amongraga and Tambangraras are not different persons, Muhammad is Rasul, Muhammad is Tambangraras and Rasul is Seh Amongraga, in perfection the two are one, the woman and the man become *Hyang Maha Suci*, and they are Tambangraras and Seh Amongraga.

The nature of man is woman and the nature of woman is man. It means that woman exists inside man and man exists inside woman. Muhammad Rasulullah is no other than Rasulullah existing inside Muhammad and Muhammad existing inside Rasulullah because the two are one. Finally, Tambangraras and her husband Seh Amongraga unite physically in their love as if they were flowers blooming in the morning, cooling breeze blowing on them, bees settling on them, and with them smelling as fragrant as the flowers. Seh Amongraga is satisfied because his wife is not possessed with lust; instead she is filled with understanding about real feeling, that of truth teaching, part of men's feeling.

After purifying themselves following their lovemaking, Seh Amongraga continues his counsel by discussing fidelity (or faithfulness) in marriage, a great temptation for the devil in trying to make one commit a sin. There are two human events which the devil surely attends, namely, lovemaking and dying. The heroism in life is no more if encouraged by pleasure in having sex and by anger because of the devil's temptation to make one forget *Hyang Agung*. What causes imperfection in death is confusion at the time of dying, one being filled with feelings and thoughts of guilt, despair, misunderstanding, indecision, and transgression, which is hell. Satan is the enemy of the human race, as expressed in the following: *wakolihi man insi jedis sabilis sayatin kasru janat*. According to what God says, whoever makes war against the devil would be rewarded greatly, fare well in glorious heaven, and at the end of the world be awarded with noble glory. The sacredness of true faith related to the ideas of *tauhid*, *makrifat*, and *Islam*, comes to perfection when becoming *daim*. Though only going to sleep, one should conduct *shalat*; likewise when about to conduct lovemaking or in the state of dying, such being *daim* behaving nobly with reference to *Hyang Maha Agung* (Marsono-VII, 2005:113-117).

Further counsel is about the road leading to noble deeds. The real way is to make *raga* die. Verily one would find life if one could die. What is meant by dead is lowering oneself in the presence of *Hyang Maha Tahu*; lowering oneself is the same as being ready. It means being ready against food, crime, fellow human beings, drink and sleep, and greed. That is what is meant by being dead in life. The body and the mind on desires are forgotten and only *Hyang Suksma* that is viewed and sought. Being dead here means clearly understanding one's own body. That is what is meant by the main way. What is already real in the true self is the glorious deed. The method to reach the main way is eliminating all deeds, which is called meditating. It is called death, a noble death, of one whose sight is already sharp and who already does not worry about one's body. Therefore, the two bodies are both to be paid attention to; *roh* and *jasat* are one body from *Hyang Maha Tahu*. The end of sight is the end of behavior. The deed is done to achieve immortality, the immortality of God the All Sacred.

Seh Amongraga then explains that in living in the world there are four matters to pay attention to: first, uttering sweet words, second, holding firmly to the religion of Islam, third, fearing God, and, fourth, being good in charity and always thankful. Seh Amongraga adds that decrease of needless uttered words would prevent vanity and arrogance. So do decrease of food, drink, and sleep, fast in behavioral matters by lessening anger and envy and acts like those of animals, Satan, and the devil, and fast of sense by lessening sight of what are not proper to see. There is no distance between human beings and God Almighty, they being a unity of form, unified in behavior and deed. In the matter of truth, there are four matters that cause the failure of the journey of life or the spoiling of the purity: first, *kibir*, *sumngah*, and *angkuh*, second, not believing in *dalil* and *hadis*, third, breaking the prohibition of revealing secrets that are already forbidden to reveal, namely, *dalil*, *hadis*, *ijmak*, and *kias* that are not locked up in the heart, and, fourth, lying, being unfaithful, and not being frank.

Seh Amongraga and his wife have sexual intercourse. In the midst of their lovemaking, they hold firm to their teaching of true sense; right from the start of their love act, they are not separated from truth teachings. They really unite their senses in the journey of *asmaragama*. There are five matters concerning

asmaragama, namely, first, *asmarayoga*, which implies the taking of the sense from the rib called Adam's rib, second, *asmaranata*, which implies the taking of the sense from the heart with pure secretion, third, *asmaratantra*, which implies the taking of the sense from forms of desires, fourth, *asmarajuwita*, which implies the taking of the sense from all that is original, and, fifth, *asmaratura*, which implies the taking of the sense from the soul. The encounter with *Hyang Maha Suci* passes to the soul sense so that it becomes Rasulullah. The encounter with Rasul passes to Adam's rib, the encounter with Adam's rib passes to the marrow, the encounter with the marrow passes to the bone, the encounter with the bone passes to the muscle, the encounter with the muscle passes to the blood, and the encounter with the blood passes to the flesh, and it is all that is called the *enur* teaching (Marsono-VII, 2005: 123-129).

After the last counsel, it is told that Seh Amongraga and his wife melt in their bed through their romantic sensations. After purifying themselves, Seh Amongraga and his wife return to their bed and, lying in bed, the two do what already becomes their custom in bed, becoming one, embracing each other as husband and wife. Tambangraras' heart is swept away and she finally falls asleep. With his wife deep in slumber, Seh Amongraga leaves his wife, followed by his two pupils Jamal dan Jamil (Marsono-VII, 2005: 131).

All the discussion above covers mostly Seh Amongraga's obligation to give counsel to his wife. As for rights, viewed from the point of Tambangraras as wife, she already receives her rights from her husband (Seh Amongraga). The rights received by Tambangraras are, as explained by Poedjawijatna (1982: 64-83), the right to live, which means the right to have her life recognized and respected, the right to marry, accomplished by being wed in the manner of the religion of Islam after a process of confessions of mutual love and declarations of intentions to live together as a family, the right to have a good reputation, which is the right to be acknowledged as a good person, the right to have free thought, accomplished by Seh Amongraga respecting Tambangraras' thoughts and opinions reflected at the time of their discussion about various teaching for perfection, the right to be told the truth, which is the ethical truth gained from Seh Amongraga's counsel, and the right to have a faith and a belief, reflected in her practicing the faith

according to the religion of Islam. Conversely, by fulfilling his obligations to his wife, Seh Amongraga obtains his moral rights, especially the moral right to be loved by Tambangraras. As stated by Bertens (1993: 190-191), a moral right is a right which is based on ethical principles or rules. Moral rights function in moral systems. A husband's or a wife's right to have a spouse that would always remain faithful to him or to her is a moral right. Besides receiving her moral right to be loved, Tambangraras also fulfils her husband's moral right to have a spouse that would remain faithful to him, as expressed at the time Seh Amongraga announces to her his intention to leave Wanamarta and to resume his wanderings. At that time, Tambangraras firmly states her faithfulness to him by saying that not even once would she dream of and even be seen leaving Seh Amongraga. that she would follow Seh Amongraga wherever he goes, that though she is threatened with extreme harm and suffering on the road, she would not change her mind, and even until death she would not change.

E. Critical Analysis On Seh Amongraga's Moral Teaching About Family Rights and Obligations

Moral philosophy or morality is part of philosophy which views human deeds in relation with goodness and badness. Moral philosophy has the purpose of explaining the nature of good and evil. The study concerned here is ethical-normative in approach. It uses an ethical approach basing itself on evaluation on human behavior. The evaluation is formed on the basis of norms. Moral norms are the criteria to determine how right or wrong human attitudes and behaviors are as viewed from the aspect how good or bad the persons concerned are as human beings and not as players of certain limited roles. The ethical-normative approach abandons the neutral attitude by basing opinions on norms, indicating which behaviors are good and which are bad. Normative ethics has the purpose of formulating ethical principles which are rationally accountable and could be used in practice.

In the matter of the rights and obligations in the family, there is moral teaching about the rights and obligations with reference to natural sibling and to wife. Seh Amongraga fulfils his obligations as natural elder brother by seeking

his two natural younger siblings, Jayengsari and Rancangkapti. Seen from the point of moral rights, in this context Seh Amongraga already gives the rights for protection and life to his natural younger siblings named Jayengsari and Rancangkapti, as said by Poedjawijatno (1982: 65), who says that human beings should recognize and respect life, in the sense that they should not make other people lose their lives, maltreat them, and behave cruelly towards them. A younger sibling has the moral right to have protection from a natural elder sibling. Seh Amongraga not only fulfils his obligations of seeking and protecting his natural younger siblings but also already gives them their rights for protection and life. On the other hand, after Seh Amongraga fulfils his obligation of seeking and protecting his two natural younger siblings and gives them their right for protection, he has the moral right to be given respect them, because the obligation of protecting younger siblings is already accomplished.

The husband's rights with reference to the wife are consequences of his obligations to his wife. Seh Amongraga's counsel about various physical and spiritual teachings start right at the first night. In fact, his obligation as husband to give spiritual income to his wife is consummated only after they come to the thirty-ninth night, which is something rare nowadays. When Seh Amongraga gives counsel to his wife about rights, if seen from the point of Tambangraras as wife, she already receives her right from her husband (Seh Amongraga). The right received by Tambangraras, as explained by Poedjawijatna (1982: 64-83), is the right to live, in the sense of the right to have her life recognized and respected. As stated by Bertens (2004: 190-191), a moral right is a right which is based on ethical principles or rules. The right for a husband or a wife to have a faithful spouse is a moral right. Available research findings do not indicate yet the fulfillment of Seh Amongraga's obligation to give physical income in the sense of material income to Tambangraras. In fact, Seh Amongraga is the one receiving it, in this case from his father-in-law, even to the point of Ki Bayi Panurta having a house built for him. Actually, it is a husband's obligation to give physical and spiritual income to his wife. Indeed at the beginning of his giving counsel to his wife, Seh Amongraga communicates to his wife that *ngelmu* and income are of equal importance. This is what becomes the

basis of Seh Amongraga's reason for giving counsel about *ngelmu* to Tambangraras. This phenomenon gives an inspiration to the society at present, whose time is usually spent on worldly matters, to realize the propriety of worldly needs and spiritual needs to be made in balance.

F. Conclusion

Seh Amongraga's moral teachings about rights and obligations in the family as seen from the viewpoint of moral philosophy is reflected in his effort to actualize the moral value of rights and obligations with reference to his natural siblings and his wife as guidelines of good behavior in the family. The moral teachings constitute norm references as guidance for an individual or a group in regulating behavior and as criteria for determining whether their behavior in the family is good or not.

References

- [1] Arif, Syaiful, 2010, *Refilosofi Kebudayaan*, Yogyakarta: Ar-ruzz Media
- [2] Bakker, Anton and Zubair, Achmad Charris, 2011, *Metodologi Penelitian Filsafat*, Yogyakarta: Kanisius.
- [3] Bertens, K., 2004, *Etika*, Jakarta: Gramedia Pustaka Utama
- [4] Driyarkara, 2006, *Karya Lengkap Driyarkara: Esai-esai Filsafat Pemikir yang Terlibat Penuh dalam Perjuangan Bangsaanya* (edited by Sudiarja, Budi Subanar, Sunardi, and Sarkim), Jakarta: PT Gramedia Pustaka Utama.
- [5] Fudyartanta, R.B.S., 1974, *Etika Intisari Filsafat Kesusilaan dan Moral*, Yogyakarta: Warawidyani.
- [6] Inandiak, Elisabeth D., 2004, *Empat Puluh Malam dan Satunya Hujan*, Yogyakarta: Galang Press
- [7] Kamajaya, Karkana, 2007, "Manusia Jawa dan Kebudayaanannya dalam Negara Kesatuan RI" in *Menggali Filsafat dan Budaya Jawa*, Surabaya: Lembaga Javanologi Surabaya.
- [8] Kattsoff, Louis O., 2004, *Pengantar Filsafat*, translated from *Elements of Philosophy* by Soejono Soemargono, Yogyakarta: Tiara Wacana.
- [9] Koentjaraningrat, 1979, *Pengantar Ilmu Antropologi*, Jakarta: Aksara Baru.
- [10] *Manusia dan Kebudayaan di Indonesia*, Jakarta: Jambatan, 2007.
- [11] Kusumohamidjojo, Budiono, 2009, *Filsafat Kebudayaan*, Yogyakarta: Jalasutra.
- [12] Magnis-Suseno, Frans, 1987, *Etika Dasar: Masalah-masalah Pokok Filsafat Moral*, Yogyakarta: Kanisius.
- [13] *Filsafat Sebagai Ilmu Kritis*, Yogyakarta: Kanisius, 1992.
- [14] *Etika Jawa*, Jakarta: Gramedia Pustaka Utama, 1993.
- [15] Marsono (editor), 2005-2008, *Centhini Tambangraras-Amongraga V-XII*, Yogyakarta: Gadjah Mada University Press.
- [16] Poedjawijatna, 1982, *Etika: Filsafat Tingkah Laku*, Yogyakarta: Rineka Cipta.
- [17] Rachels, James, 2004, *Filsafat Moral* (translated from *The Elements of Moral Philosophy* by A. Sudiarja), Yogyakarta: Kanisius.
- [18] Siswanto, Joko (editor), 2009, *Kearifan Nusantara*, Yogyakarta: Kepel Press.
- [19] Teichman, Jenny, 1998, *Etika Sosial* (translated from *Social Ethics* by Sudiarja), Yogyakarta: Kanisius.
- [20] Wirodono, Sunardian, 2011, *Centhini Sebuah Novel Panjang*, Yogyakarta: Diva Press.